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➤BOOK :NOTICES.◀

SOME NEWLY-DISCOVERED TEMANITE AND NABATEAN INSCRIPTIONS.

In a very excellent work "Studia Biblica, Essays in Biblical Archæology and Criticism and Kindred Subjects, by Members of the University of Oxford," recently published by the Clarendon Press, Dr. Ad. Neubauer publishes an interesting article under the above heading. The inscriptions are a very valuable lot, some of them having been translated by Nöldeke, Halevy, D. H. Müller and Clermont-Ganneau. To translate and comment upon such inscriptions requires a thorough and comprehensive knowledge of Semitic languages, ancient history and geography, and although the paper is extremely able, Dr. Neubauer is not equally strong in all the allied fields. The Assyriologist will observe not a few errors, the most glaring of these occurring in an attempted etymology of the name of a Temanite god—Sangala. We are treated to the statement that the name of the Babylonian god Nergal occurs in the form Sergal, and this is declared identical with Songala. Then in a note the conjecture is hazarded that *ner* in Nergal may be connected with *ner* in Abner and Neriah, while *gal* may be contained in the names Goliath and Abigail!

As a matter of fact the name of the god Nergal does not occur in the form Sergal. Nergal is Akkadian *ne-uru-gal* "lord of the great city," i. e., Hades. Another Akkadian word *negal* which means "ruler" and is connected with an Akkadian stem *ner* "to rule" occurs in Sumerian—the sister dialect—in the form *shermal*, and a half-knowledge of this fact is what led Dr. Neubauer to his absurd etymology.

Of a piece with the same is the explanation of the name Bildad "which cannot be any thing else but a compound of Bel and Dad." Proper names composed of the names of two divinities are extremely rare and scholars have some time since pointed out that the Benhadad of the Book of Kings the Bir-dada mentioned in the annals of Sardanapalus and Bil-dad the Shuhite in Job are variant forms of the same name and mean "son of Dadda," the Syrian god of the atmosphere.

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BROWN'S ARAMAIC METHOD.*

The first part of this excellent Manual, embracing text, notes and vocabulary, appeared a little less than two years ago, and was favorably noticed in the October number of HEBRAICA for 1884. The second part now before us supplies the leading facts of the grammar of the Aramaic language, and occupies a supple-

* AN ARAMAIC METHOD. A Class-Book for the study of the Elements of Aramaic, from Bible and Targums. By Charles Rufus Brown. Part II. Elements of Grammar. Chicago: American Publication Society of Hebrew. Morgan Park. 1886. 96 pp. 12mo.

mentary and complementary position to the first. While it may offer little or nothing that is, strictly speaking, *novum*, it certainly treats the subject matter *nove*, i. e., in the field of Aramaic grammar. Its method is the inductive. From the selections given in the first part, and from other portions of the Targums where these selections did not suffice, the facts to be taken into consideration and of special importance to the student coming from Hebrew to the Aramaic are mentioned, and from these facts the underlying principles are drawn. Professor Brown has thus transferred to the Aramaic the method so successfully applied by Professor Harper to the Hebrew. In fact our author presupposes the grammar of Professor Harper in the hands of his pupils, and never repeats what may be found there. In the application of this method we think that Professor Brown has been very successful, and the result of his labors is quite a *multum in parvo*. It is only occasionally, as, e. g., in II. and VI., that the references of the grammatical statements to the examples placed above are not so clear as they might be, and here and at one or two other places that the grammar is not as transparent as it ought to be. In general, it might have been well to have increased the number of examples under many of the heads, and then by very direct and exact references of letters and figures between the examples and the principles adduced to have made perfectly clear to the beginner what the import and purpose of each example was. This would not have increased the bulk of the book, for the Paradigms could have been omitted, as they are already found in Part I., and the purpose of their repetition here is not quite clear. But taken as a whole, the Method is a manual of exceptional merit, and richly deserves the recognition and success the first part has secured and the second undoubtedly will secure. It is just the kind of a book we need for our seminaries, our summer-schools and for private study. The road from the Hebrew into the dialects naturally leads by the way of Biblical and Targumic Aramaic, and Professor Brown is entitled to the gratitude of teachers and pupils for having smoothed this way to a marked degree.

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